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THE

Communicant's Guide:

A

MANUAL OF INSTRUCTIONS & DEVOTIONS,

For the use of those who would be

Meet Partakers of the Holy Mysteries.

BY L. T.

FOLKESTONE:
J. ENGLISH, PRINTER, HIGH STREET.
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BY L. T.

"A little while and ye shall not see Me, and again a little while and ye shall see Me."

"What is this that He saith unto us?"

BIBLIOTHECA BODLEIANA

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1869.

138. g 477.

The Blank Leaves are intended for other devotions and Hymns, to be added in writing, by those who make use of the Manual.

REV. W. H. HUTCHINGS,

SUB-WARDEN OF THE

HOUSE OF MERCY, CLEWER,

THIS LITTLE BOOK IS DEDICATED IN

GRATEFUL AND AFFECTIONATE

REMEMBRANCE

OF PAST BLESSINGS.

PREFACE.

NOTWITHSTANDING the numerous Manuals of Eucharistic Devotions which from time to time issue from the Press, a want has still been felt (especially by Priests in Country Parishes) of one in a cheap and simple form, which while conveying instruction to the unlearned, would yet help to raise the tone of devotion in those more instructed and advanced in the doctrine and practice of our Most Holy Faith.

A request having been made to the compiler of this little Manual to endeavour to supply this want, she has earnestly and prayerfully sought to meet it, and now sends it forth to the world anxiously hoping and trusting it may fulfil its mission, and that those who may derive help and instruction

from its pages will not forget her in their prayers. The compiler gratefully acknowledges the kindness of those who have allowed her to select from their manuals and writings the devotions and hymns she has inserted.

Lastly, this little book is humbly and earnestly offered to Him for whose glory it has been written, the promotion of a deeper reverence and devotion to Him in the Sacrament of His love, having been its one great object.

L. T.

Folkestone,
Feast of Corpus Christi, 1869.

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We are told that one worthy communion would suffice to sanctify the greatest sinner.

What care should we take that by a careful preparation we gain this inestimable blessing.

To those who are in the habit of preparing themselves by Sacramental Confession and Absolution, we need say but little; but those who are deprived of this privilege and blessing we would earnestly endeavour to help with a few words of counsel and advice.

Firstly. Let the devout Communicant resolve, then, never to approach the Altar of the Lord without a diligent and careful examination of conscience some time the day before. 1 Cor. ii. 28.

[*A short Office in preparation is added to this Book.*]

Secondly. It is a strict rule that the Holy Communion be received *fasting*.

For this reason an early celebration should always be chosen.

Thirdly. Always endeavour to receive Communion with *intention:* that is to say, call to mind a need or necessity; it should be a *spiritual* one (but *temporal* wants may also be laid before God at this time); humbly *ask his* help, leaving it with entire submission to His will to grant or refuse, but also with simple faith, trusting that He who is

about to give unto us Himself will not deny us the request of our lips. At this time you should also remember those who need your prayers: the sick, the sorrowful, and the dying.

Lastly. A few words as to conduct in church.

Make it a rule that the morning you receive communion, you rise early in order to avoid any possibly delay or interruption to your morning prayers. Be in church at the very least five minutes before the service begins, that you may have time to use the Preparatory Prayers and compose your mind for the highest and most solemn service you can engage in.

Avoid all extravagant gestures; but, if possible, without attracting attention, observe the following:—

(*A.*) Make the sign of the Cross at the Invocation of the Blessed Trinity, at the Absolution, at the *end* of the Creed, and at the Benediction.

(*B.*) Incline low, in the Creed, from the words "and was incarnate" to the words "was made man."

After the Benediction, the Priest consumes what is left of the Blessed Sacrament and cleanses the sacred vessels. While this is being done, the devout Communicant should make a fervent act of thanksgiving

for the great and precious gift he has received. Employ, therefore, your time in this way, and do not leave the church *because others do*, but remain as long as you can in a calm, quiet sense of God's immediate presence, and remember that the time so spent will fit and prepare you to meet and resist those temptations of the world without, from which the saints themselves were not exempt.

When the service is long, it is well to make use of the Eucharistic Hymns at the end of this book, as they form very suitable prayers and meditations for the time whilst others are communicating.

AN

OFFICE IN PREPARATION

FOR THE

Blessed Sacrament.

[For use the night before.]

✠ In the Name of the Father, Son, and Holy Ghost.

Lord have mercy upon me.
Christ have mercy upon me.
Lord have mercy upon me.

Our Father &c.

℣. Wherewith shall I come before the Lord, and bow myself before the Most High God.

℟. I will wash my hands in innocency, O Lord, and so will I go to Thine Altar.

O my Lord Jesus Christ, judge of the living and the dead, before Whom I must appear one day to give an exact account of my whole life, enlighten me, I beseech Thee, and give me a humble and contrite heart, that I may see wherein I have offended Thine Infinite Majesty, and judge myself now with such a just severity that then Thou mayest judge me with mercy and clemency.

[Here make your examination of conscience, going carefully through each commandment, endeavouring to discover how by *thought*, *word*, or *deed*, you have broken them. Write down the sins you have committed, and with a penitent, contrite heart, make your confession of them, saying—]

I confess to God the Father Almighty, to His Only Son Jesus Christ Our Lord, and to God the Holy Ghost, and before the whole company of heaven, that I have sinned exceedingly in thought, word, and deed, especially . . . . . .
For all these, my sins, for those I have forgotten, and for those I know not of, I most earnestly repent; I detest and abhor them, and, with the help of God I will utterly forsake them; in deepest humility and contrition I beg of Him to pardon them and blot them out for Jesus Christ's sake. *Amen.*

May the Almighty and Merciful Lord grant me pardon, absolution, and remission of all my sins. Amen.

[The Acts of Faith, Hope, and Love, &c., as given in the "Preparatory Prayers" may be used here.]

Visit, we beseech Thee, O Lord, and cleanse our consciences, that Thy Son Our Lord Jesus Christ, when he cometh, may find in us a mansion prepared for himself, through the same Jesus Christ Our Lord. Amen.

O Gracious Lord Jesus Christ, I, Thy sinful child, not presuming on my merits, but trusting entirely in Thy mercy and goodness with fear and trembling, would approach to the Table of Thy Most Sweet Feast, for my heart and my body are defiled with many sins, my thoughts and my lips have not been faithfully guarded. O Gracious God, miserable that I am, I turn to Thee, the Fountain of Mercy, to Thee I hasten to be healed; under Thy protection I flee, and I long to have Thee for my Saviour before Whom I cannot stand as my judge.

To Thee, O Lord, I shew my wounds, to Thee I lay bare my shame; I know my sins are many and great, for which I am afraid; I hope in Thy mercies, which are countless.

Look down, then, on me with the eyes of Thy mercy, O Lord Jesu Christ, Eternal King, God and Man, crucified for man, hear

me who hope in Thee, have pity upon me who am full of misery and sin, Thou Who wilt never cease to pour forth the streams of mercy.

Blessed be Thou, life-giving Victim, Who for me and the whole human race wert offered on the Cross of suffering and shame. Blessed be Thy holy and precious Blood, which didst flow from the wounds of my crucified Lord and Saviour, Jesus Christ, and didst wash away the sins of the whole world. Remember, O Lord, Thy creatures whom Thou hast redeemed with Thine own Blood. I repent me that I have sinned, I long to amend what I have done; take from me, then, Most Merciful Father, all my iniquities and sins, that, purified both in body and soul, I may be made worthy to taste the Holy of Holies. O grant that it may be the remission of my sins, the cleansing of my offences, the driving away of all evil thoughts, the renewal of all good desires, the faithful performance of works well pleasing unto Thee; the most firm protection of soul and body against the wiles of all my enemies, for Thy mercy's sake. Amen.

O God, Who in this wonderful Sacrament has left us a memorial of Thy Passion, grant *to us* we beseech Thee, so to venerate the *Sacred Mysteries* of Thy Body and Blood

that we may always perceive in ourselves the fruit of Thy Redemption; Who livest and reignest with the Father and the Holy Ghost, One God, world without end. Amen.

The Supreme Majesty of God bless me.

The wisdom of the Son quicken me.

The virtue of the Holy Ghost enlighten and be with me now and ever. Amen.

Meditation, or Act of Godly Fear.

Can it be that I am called to the Table of Thy Holy Feast, O Lord Jesu?

I would indeed wish to obey Thy voice, and partake of Thee lovingly and devoutly; but I tremble when I think of my own sinfulness; I am afraid of the words of Thine Apostle, who saith whosoever shall eat this Bread and drink this Cup of the Lord unworthily shall be guilty of the Body and Blood of the Lord.

It is a wondrous thing that I should be invited to feed on heavenly food, even the food of angels; that I should come to the Most High God, the fountain of all good, and partake of Him under the forms of Bread and Wine, and yet I cease not to be occupied with the world and the things of

the world; I cleave to it, and my thoughts are more often bestowed upon earth than upon heaven.

These are the thoughts which distress me and cause me to fear, lest that which Thou, O Lord, hast appointed for my health I should receive to my hurt and to my con-condemnation. Shall I, then, fly from Thy face in despair, like Cain, or hide myself like disobedient Adam, because I am spiritually naked and hear Thy voice in the garden of my soul?

God forbid. For I know that Thy mercy is greater than my wretchedness, Thy pity more boundless than my sin; if I am unclean, sick, or naked, Thou canst cleanse, heal, and clothe me; to Thee, therefore, I fly with Godly fear, that Thou mayst clothe, heal, and purify me. Draw away my heart, I pray Thee Lord Jesus, from everything but Thee, for in all else there is nothing but vanity and vexation of spirit. May my mind realize the sweetness of Thy presence, may it taste how sweet Thou art, and, being filled with Thy love, may it seek nought save Thee, O Thou God of my heart and my portion for ever.

Who am I, Lord Jesus, that I should presume to receive Thee into my soul? *That* I should venture to put aside fear in *order to receive* Thee! And who art Thou,

O my God, that dost condescend to come unto me and visit my sinful soul? Thy greatness has no limits, Thy wisdom no measure, Thy bounty no end.

What am I then before Thee, O my God, in whose presence the very angels veil their faces, the seraphim tremble, and the heavens are not pure? Shall a creature so sinful venture to approach a Creator so sinless? Undeserving as I am, do I dare to draw near unto Thee? Ah, Lord God, go not far from me, I pray; do not make as if Thou heardest not; withdraw not Thyself from me, if I make bold to come unto Thee. My unworthiness is great; but Thy mercies are infinite. Subject to so many ills, what can I do but hasten unto Thee for relief with Godly reverence and fear? nor wilt Thou reject me. For remember, O my Lord, that during Thy mortal life, Thou didst not only allow the sick to approach Thee, but Thou didst also heal them when they came? To whom, then, shall I come in my distress, but unto Thee? Hence, in drawing nigh to Thy Altar, I will put far from me all unworthy fear; I will be assured that Thou wilt shew forth Thy mercy unto me; I will believe that Thou wilt welcome me to Thy heavenly Feast. Listen, then, unto my prayer, O my [illegible], and graciously receive me whilst I give my-

self entirely unto Thee. Take full possession of my soul, Most Blessed Jesus, and makeit Thine. Give what Thou commandest, and command what Thou wilt.

EJA! DULCIS ANIMA.

Haste! my soul, thou sister sweet,
  Who all my being sharest,
For thy spouse a chamber meet
  Now see that thou preparest;
For a kind and gentle guest
  To visit thee intendeth,
All that heaven hath fair and best
  To greet thee condescendeth.

He Whose presence e'er imparts
  A joy which passeth measure,
He Whose friendship on all hearts
  Bestoweth boundless pleasure,
Would possess this breast of thine,
  With thee His sojourn making,
With thee at thy board recline,
  With thee His supper taking.

Arise and run to meet thy Lord,
  E'en now His steps are near thee;
Thine heart a hallowed shrine afford
  For Him to dwell and cheer thee;
Oh, hold Him fast in thine embrace!
  Let Him go from thee never,
Till with the fullness of His grace,
  He bless thee, here and ever!

"My soul hath a desire and longing to enter into the courts of the Lord."

LORD, to Thine Altar let me go—
The child of weariness and woe—
My home to find;
From sin, and sense, and self set free,
Absorbed alone in love to thee,
Able to leave, in liberty,
This world behind.

Jesu be Thou my heavenly food,
Sweet source divine of every good,
Centre of rest;
One with Thy heart let me be found,
Prostrate upon that holy ground—
Where grace, and peace, and life abound,
Drawn from Thy breast.

There let me lean, and live, and lie,
As fast the fleeting moments fly—
Sands in a glass;
Which time may shake with restless hand,
Yet only at Thine own command,
Till, to a dearer, happier land,
My soul shall pass.

Then, then unveiled wilt Thou appear
To those, who, walking with Thee here,
These wilds have trod
In faith; that—with the Cherubim,
The Saints, and hosts of Seraphim—
They, too, may join the eternal hymn
To Thee, O God.

He cometh—on your hallowed board
  The ready Feast doth duly show,
Where wait the Chalice and the Bread,
  Like gems within their veil of snow.

He cometh—as He came of old,
  Suddenly to His Father's shrine,
Into the hearts He died to make
  Meet temples for His grace divine.

He cometh—as the bridegroom comes
  Unto the feast himself hath spread;
His Flesh and Blood the heavenly food
  Wherewith the wedding guests are fed.

He cometh—gentle as the dew,
  And sweet as drops of honey clear,
And good as God's own manna shower
  To longing souls that meet Him here.

He cometh—let not one withdraw,
  Nor fear to bring repented sin;
There's Blood to wash, there's Bread to feed,
  And Christ Himself to enter in.

He cometh—praises in the Church,
  And hymns of praise in heaven above,
  In our hearts repentant faith,
  And love that springs to meet His love.

AMEN.

An Office in Thanksgiving for the Blessed Sacrament.

[To be used in the church afterwards, or at home.]

✠ In the Name of the Father, and of the Son, and of the Holy Ghost.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
Our Father, &c.

Ant. "What reward shall I give unto the Lord for all the benefits that he hath done unto me?" Psalm cxvi.

---

1. I am pleased that the Lord hath heard the voice of my prayer.
2. That he hath inclined his ear unto me; therefore will I call upon Him as long as I live.
3. The snares of death compassed me round about; and the pains of hell gat hold upon me.
4. I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech Thee, deliver my soul.
5. Gracious is the Lord, and righteous; yea, our God is merciful.

6. The Lord preserveth the simple; I was in misery, and he helped me.

7. Turn thee again to thy rest, O my soul, for the Lord hath rewarded thee.

8. And why? Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9. I will walk before the Lord in the land of the living.

10. I believed, and therefore will I speak, but I was sore troubled. I said in my haste all men are liars.

11. What reward shall I give unto the Lord for all the benefits that he hath done unto me?

12. I will receive the cup of salvation, and call upon the Name of the Lord.

13. I will pay my vows now in the presence of all his people; right dear in the sight of the Lord is the death of his saints.

14. Behold, O Lord, how that I am Thy servant. I am Thy servant, and the son of Thine handmaid; Thou hast broken my bonds in sunder.

15. I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

16. I will pay my vows unto the Lord in the sight of all his people; in the courts of the Lord's house, even in the midst of Thee, *O Jerusalem.* Praise the Lord.

COLLECT.

Most gracious God, Father of mercy, grant I beseech Thee, this adorable sacrifice of the blessed Body and Blood of Thy Son, our Lord Jesus Christ, may obtain for us, at Thy hands, mercy and the remission of all our sins. Amen.

ACT OF THANKSGIVING.

I thank Thee, O divine Redeemer, that, not content with having for our sakes come upon the earth, Thou hast instituted this adorable Sacrament that therein Thou mightest remain with us even unto the end of the world.

I thank Thee, O gracious Jesus, that Thou dost veil beneath the forms of Bread and Wine Thy infinite Majesty and beauty, which Thy angels delight to behold, that so I might have courage to approach the throne of Thy mercy. I thank thee, O glorious Jesus, most loving, that, having made Thyself my food, Thou hast condescended to come upon this tongue which so often has offended Thee, and to enter within this body, which, alas, has too often deserved to be visited with Thy anger.

I thank Thee, O my Saviour, that in this wonderful Sacrament Thou unitest me to Thee with so much love, that therein I live in Thee and Thou in me.

I thank Thee, O my Jesus, that, giving Thyself to me in this blessed Sacrament, Thou hast so enriched It with the treasures of Thy love that Thou hast not, Thou canst not, Thou knowest not what greater gift to bestow upon me.

I give Thee all praise and thanks, O blessed Saviour, that Thou hast permitted me this day to be present and to assist at this holy sacrifice. Receive, O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions, and grant by the strength and virtue of these divine mysteries, I may go on cheerfully in the path of Thy commandments, love, and service, amidst all the temptations, troubles, and dangers of my life's journey, till I shall one day happily arrive at Thy heavenly kingdom, where, with the blessed angels and saints, I shall more clearly contemplate Thee, more perfectly enjoy Thee, and more worthily celebrate Thy infinite goodness and mercy, with increasing hymns of praise, adoration, and gratitude.

Happy are they who dwell in Thy house, O Lord; for ever and ever they will praise Thee. Thou art worthy, O Lord, to receive honour, and glory, and power.

Praise the Lord, for He is good, and His mercy endureth for ever.

Hymns of Thanksgiving.

1.

What happiness can equal mine,
  I've found the object of my love,
My Saviour and my Lord divine,
  Is come to me from heaven above.
He makes my heart His own abode,
  His flesh becomes My daily bread;
He pours on me His healing blood,
  And with His life my soul is fed.

My love is mine and I am His,
  In me He dwells in Him I live;
Where could I taste a purer bliss,
  What greater boon could Jesus give?
O royal banquet! heavenly feast!
  O flowing fount of life and grace,
Where God the giver, man the guest,
  Meet and unite in sweet embrace.

Dear Jesus, now my heart is Thine,
  Oh, may it never from Thee fly;
My God, be Thou for ever mine,
  And I Thine own eternally.
No more, O Satan, thee I fear,
  O world, thy charms I now despise,
For Christ himself is with me here,
  My joy, my life, my paradise.

2.

Jesu, gentlest Saviour,
  God of might and power,
Thou Thyself art dwelling
  In us at this hour.

Nature cannot hold Thee,
  Heaven is all too strait
For Thine endless glory
  And Thy royal state.

Out beyond the shining
  Of the furthest star,
Thou art ever stretching—
  Infinitely far.

Yet the hearts of children
  Hold what worlds cannot,
And the God of wonders
  Loves the lowly spot.

Jesu, gentle Saviour,
  Thou art in us now;
Fill us full of goodness,
  Till our hearts o'erflow.

Pray the prayer within us
  That to heaven shall rise;
Sing the song that angels
  Sing above the skies.

Multiply our graces,
  Chiefly love and fear,
And, dear Lord, the chiefest
  Grace to persevere.

O, how can we thank Thee,
  For a gift like this—
Gift that truly maketh
  Heaven's eternal bliss.

Ah, when wilt Thou always
  Make our hearts Thy home?
We must wait for Heaven,
  Then the day shall come.

May our Lord bless us, and preserve us from all evil, and bring us to everlasting life, and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Intercessions.

FOR UNITY.

O God, the Father of Our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is but one body, and one spirit, and one hope of our calling; one Lord, one Father, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth

and peace, of faith and charity, and may with one mind and one mouth, glorify Thee, through Jesus Christ Our Lord. Amen.

FOR PRIESTS.

Remember, O gracious Lord, for good, all Thy priests (especially . . . . . .) who minister in the kingdom of Thy Church; pour out upon them Thy Holy Spirit to strengthen, deepen, chasten, purify them that giving themselves up to Thy service, they may do and suffer all that Thou willest, and finally may reign with Thee in life everlasting. Amen.

Explanation of the Order of the Communion Office.

EXPLANATION OF THE ORDER OF HOLY COMMUNION.

The Communion Office may be divided into five parts.

1st.—The Preparation consisting of—

The Lord's Prayer.

The Collect for purity.

The Ten Commandments, with the prayer for mercy and grace after each.

The prayer for the Queen.

The Collect, Epistle, and Gospel.

The Nicene Creed (and sometimes the Sermon).

2nd.—The Oblation, consisting of—

The Collection and Offering of the Alms.

The Oblation of the Elements of Bread and Wine.

The Prayer for Christ's Church.

The Exhortation.

The Invitation.
The Confession.
The Absolution.
The Comfortable Words.
The Sursum Corda.
The Daily Preface.
The Sanctus, and
The Prayer of Humble Access.

3rd.—The Consecration.

4th.—The Communion.

5th.—The Post Communion, consisting of—
The Thanksgiving.
The Gloria in Excelsis, and
The Blessing.

The Order of the Administration of the Holy Communion.

THE INSTRUCTION.

The Priest says the Lord's Prayer alone, but you should join in it silently, and also in the prayer for Purity of heart, which follows.

THE LORD'S PRAYER.

Our Father, which art in Heaven,
Hallowed be Thy Name.
Thy kingdom come.
Thy will be done
In earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
As we forgive them that trespass against us.
And lead us not into temptation;
But deliver us from evil. Amen.

THE COLLECT FOR PURITY.

Almighty God unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Jesus Christ our Lord. Amen.

THE INSTRUCTION.

While the Commandments are being read excite within yourself a sincere sorrow for past sins, while you recall some particular occasions in which they have been broken by you, if not in deed, or in word, at least in thought.

THE COMMANDMENTS.

God spake these words, and said:

I am the Lord thy God: Thou shalt have none other gods but me.

Lord have mercy upon us, and incline our hearts to keep this law.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh His Name in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle,

and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law.

Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

Lord, have mercy upon us and incline our hearts to keep this law.

Thou shalt do no murder.

Lord, have mercy upon us and incline our hearts to keep this law.

Thou shalt not commit adultery.

Lord, have mercy upon us and incline our hearts to keep this law.

Thou shalt not steal.

Lord, have mercy upon us and incline our hearts to keep this law.

Thou shalt not bear false witness against thy neighbour.

Lord, have mercy upon us and incline our hearts to keep this law.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech Thee.

THE INSTRUCTION.

After the Prayer for the Queen, the Collect, Epistle, and Gospel for the day are read from the Book of Common Prayer. When the Gospel is announced, stand up and say—

Glory be to Thee, O Lord.

And as soon as it is finished

Thanks be to Thee, O Christ.

Let us pray.

Almighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of Thy chosen servant VICTORIA, our Queen and Governor, that she (knowing whose minister she is) may above all things seek Thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to Thy blessed Word and ordinance; through Jesus Christ our Lord, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

Or,

Almighty and everlasting God, we are taught by Thy holy Word, that the hearts of Kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom: We humbly beseech Thee so to dispose and govern the heart of VICTORIA Thy Servant, our Queen and Governor, that, in all her thoughts, words, and works, she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. Amen.

THE INSTRUCTION.

Then follows the Nicene Creed, which you should repeat aloud with the Priest.

From the words "And was incarnate" as far as "And was made Man," bend low in honour of the Incarnation of our Blessed Lord.

At a High Celebration the Sermon is then given.

In most Churches it will bear reference to the Holy Sacrifice about to be offered, and will help to prepare your mind for the act of worship and adoration you are about to engage in. But at a low Celebration, when there is seldom a Sermon, after the Creed follow the Offertory Sentences, at which as soon as you have given your Alms, kneel down and use the following prayer:—

PRAYER AT OFFERING OUR ALMS.

O Lord God Almighty, the whole world is Thine, and all that it contains. It is of Thy mercy alone that we have anything to offer Thee, yet Thou permittest us to shew love

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Graciously accept then, O merciful One, the alms now offered Thee, and prosper every work of mercy in this parish, or in any portion of Thy Church, for the spiritual good of souls, or for the relief of the bodily necessities of Thy people, we humbly pray Thee, O Lord, for Jesu's sake. Amen.

THE NICENE CREED.

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible, and in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father, before all worlds, God of God, Light of Light, Very God of Very God, begotten not made, Being of one substance with the Father; By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again, according to the Scripture, And ascended into heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end. And I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt.* v.

Lay not up for yourselves treasures upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matt.* vi.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matt.* vii.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matt.* vii.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke* xix.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things. 1 *Cor.* ix.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers of the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix.

Let him that is taught in the Word minister unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth that shall he reap. *Gal.* vi.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal.* vi.

Godliness is great riches, if a man be content with what he hath: for we brought nothing into the world, neither may we carry anything out. 1 *Tim.* vi.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi.

God is not unrighteous, that He will forget your works, and labour that proceedeth of love; which love ye have shewed for His Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John* iii.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* iv.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* xix.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in time of trouble. *Psalm* xli.

THE INSTRUCTION.

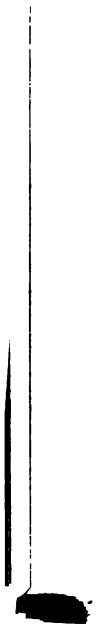
Then follows the Prayer for the Catholic Church, living and departed.

This is the great intercessory Prayer of this Service, and after beseeching God to accept our alms and oblations (*i.e.* the bread and wine which will soon be consecrated) we pray for the universal Church, for Kings and all in authority, for Bishops and Priests, for those worshipping with us, for the sick and sorrowful, and, lastly, we give thanks for the faithful departed.

In order to enter fully into this prayer, it is well to remember *beforehand* those for whom you would pray, by having their names written down on paper, so that at the different pauses in the prayer—for the Clergy—for the people—for the sick, &c., and for the faithful departed—you may be able silently to mention by name those for whom your special intercessions are asked or needed.

Let us pray for the whole state of Christ's Church militant here in earth.

Almighty and everlasting God, who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech Thee most mercifully (to accept our alms and oblations) and to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity, and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governors; and especially Thy servant VICTORIA our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly ad-



minister Thy holy Sacraments: And to all Thy people give Thy heavenly grace: and especially to this congregation here present; that, with meek heart and due reverence, they may receive Thy holy Word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

THE INSTRUCTION.

The Exhortation then follows, during the reading of which if you are about to receive Communion, lament your own unworthiness and imperfect preparation, seek for grace to partake of all the benefits of Christ's Sacred Death and Passion, and to receive this Holy Sacrament to your comfort and salvation. As this Exhortation is generally only read at a late Celebration, in which you will join as an Act of Worship and Thanksgiving, supposing you have previously received, you can use the following devotion, as an

Act of Thanksgiving:

What thanks can I render to Thee most merciful Jesus, Thou Saviour of the World? or what reward can I offer unto Thee for all the benefits which Thou hast done unto me? Of a truth, Lord Jesus, I have deserved nothing, and yet Thou hast bestowed so many and great benefits upon me. Thou hast created, redeemed me, preserved me, and fed me with the Bread of Angels and the Cup of Blessing. How often hast

Thou given me Thy very self at Thine own sacred altar. Accept then, O my God, I most humbly beseech Thee, my hearty gratitude, which I offer up in union with this sacrifice, and grant Gracious Lord, that my life henceforth may be a continual Act of Thanksgiving to Thy Divine Majesty, for all Thy blessings bestowed upon me.

THE EXHORTATION.

Dearly Beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Jesus Christ, must consider how Saint Paul exhorteth all persons digilently to try and examine themselves, before they presume to eat of that Bread and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and

hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him, therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. Amen.

THE INSTRUCTION.

Having therefore boldness to enter into the Holiest by the Blood of Jesus, through the veil, that is to say His flesh; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

THE INVITATION.

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

THE INSTRUCTION.

Here follow the General Confession. Fall low on your knees, and with an humble, penitent, and contrite heart, repeat it aloud after the Priest, and recall those sins of thought, word, and deed, which your previous self-examination has discovered to you.

THE CONFESSION.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For Thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please Thee in newness of life, To the honour and glory of Thy Name; Through Jesus Christ our Lord. Amen.

THE INSTRUCTION.

The Priest then gives the Absolution, which you must receive with reverence and thankfulness, but remember that the Public Absolution is *not* intended as a substitute for private and Sacramental Absolution.

THE ABSOLUTION.

Almighty God, our Heavenly Father, who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

THE INSTRUCTION.

Listen with deep attention to the Comfortable Words, and use them as a prayer:

Lord I am weary and heavy laden with sin and infirmities. I will come to Thee, do Thou refresh me with Thyself; Thou hast so loved us as to give Thyself to us in this Holy Sacrament. Lord I believe, help Thou mine unbelief. O blessed Jesu Thou comest to save sinners. I am Thine, O save me. Through Thee we have access by one Spirit unto the Father; O let Thy precious Blood now plead for me, and do Thou number me with Thy saints in glory everlasting.

THE COMFORTABLE WORDS.

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him:

Come unto Me all that travail and are heavy laden, and I will refresh you. St. Matt. xi., 28.

So God loved the world, that he gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life. St. John iii., 16.

Hear also what S. Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. 1 Tim., i., 15.

Hear also what S. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins. 1 S. John, ii., 1.

THE INSTRUCTION.

The Priest now calls upon the people to lift up their hearts above earthly things, and to give thanks for the great and inestimable gift about to be bestowed upon them.

Upon the Five greater Festivals of the Church, a proper Preface introduces the most solemn part of the Divine Liturgy.

The Holy, Holy, Holy, is called the "Sanctus," at which bow your head in Adoration, remembering that Angels and Archangels are joining in this glorious Hymn of Praise.

THE SURSAM CORDA.

Lift up your hearts.
We lift them up unto the Lord,
Let us give thanks unto our Lord God.
It is meet and right so to do.

It is meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Everlasting God.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying—

HOLY, HOLY, HOLY, LORD GOD OF HOSTS, HEAVEN AND EARTH ARE FULL OF THY GLORY: GLORY BE TO THEE, O LORD MOST HIGH. AMEN.

PROPER PREFACES.

Upon Christmas-day and seven days after.

Because Thou didst give Jesus Christ Thine only Son to be born as at this time for us: who, by the operation of the Holy

Ghost, was made very man of the substance of the Virgin Mary, His mother; and that without one spot of sin, to make us clean from all sin.

Upon Easter-day, and seven days after.

But chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son, Jesus Christ our Lord: for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life.

Upon Ascension-day, and seven days after.

Through Thy most dearly beloved Son Jesus Christ our Lord; who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory.

Upon Whit-Sunday, and seven days after.

Through Jesus Christ our Lord; according to whose most true promises, the Holy Ghost

came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only.

Who art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

THE INSTRUCTION.

This Prayer is said by the Priest for those who are going to communicate. If you are going to do so, join in it silently, if not use the following prayer :

O Merciful Lord, we do not presume to come into Thy presence trusting in our own unrighteousness, but in Thy manifold and great mercies do Thou accept this sacrifice, which we now make unto Thee ; and as we use it to the honour of Thy Holy Name, so may it be to us a means of obtaining Thy grace here and life everlasting hereafter, through our Lord Jesus Christ. Amen.

When the Priest unveils the Bread and Wine, in preparation for the great Act of Consecration, say :

Lord Jesus! reveal Thyself to my soul here, and grant me to see Thee in unveiled beauty hereafter. Amen.

Prayer for the Priest.

The Lord receive this sacrifice at Thy hands to the praise and glory of His name, [illegible] our benefit, and the benefit of all His [illegible]*ly Church.* Amen.

THE PRAYER OF HUMBLE ACCESS.

We do not presume to come to this Thy table, O Merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table; but Thou art the same Lord, whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His Most Precious Blood, and that we may evermore dwell in Him, and He in us. Amen.

THE INSTRUCTION.

This is the principal Act of the whole Service; you must fix your attention and direct your adoration.

The Bread and the Cup which God's Priest now Blesses, becomes the Body and Blood of Christ, by the operation of the Holy Ghost.

Behold the Bridegroom cometh! Go ye out to meet Him.

Blessed is He that cometh in the Name of the Lord.

Blessed is He that cometh in the Name of the Lord. O Blessed Jesus, in the Bread now about to be broken, give me faith to discern Thy all Holy Body, and in the Wine which is now to be blessed, Thy precious cleansing Blood.

At the words "This is my Body" and "This is my Blood," bow your head and say:

Hail precious Body offered for me and all mankind upon the Cross! May it be the food of my soul unto eternal life, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE ACT OF CONSECRATION.

Almighty God, our Heavenly Father, Who of Thy tender mercy didst give Thine Only Son Jesus Christ to suffer death upon the Cross for our redemption; Who made there, by His one oblation of Himself, once offered a full, perfect and sufficient Sacrifice, oblation and satisfaction for the sins of the whole world; and did institute and in His Holy Gospel command us to continue a perpetual memory of that His precious death until His coming again.

Hear us, O merciful Father, we most humbly beseech Thee; and grant, that we, receiving these Thy creatures of bread and wine according to Thy Son our Saviour Jesus Christ's Holy Institution, in Remembrance of His death and passion, may be partakers of His most blessed Body and Blood.

Hail precious Blood shed for me and for all mankind!

Cleanse, sanctify, and keep my soul unto eternal life in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

O SALUTARIS HOSTIA!

O Salutary Victim Christ!
Who openest wide the portals blest,
Legions of enemies abound,
Bring succour, plant Thy guard around.

Hail, O flesh of Christ divine,
  Hail, O sweet and ruddy Wine;
Blood—the cup, and flesh—the meat,
  And in each is Christ complete.

This is He, the bridegroom, dight,
  In His vesture, red and white;
White, for Him a virgin bore,
  Red, for He His Blood did pour.

By the wounds, and stripes, and scorn,
  By the passion Thou hast borne,
Hear us, Jesu, when we call,
  From destruction save us all. Amen.

Hail true Body, born of Mary,
  Spotless Virgin's virgin birth;
Thou Who truly hangedst weary,
  On the Cross for sons of earth;
Thou Whose sacred side was riven,
  Whence the water flowed and blood,
O may'st Thou Dear Lord be given,
  At Death's hour to be my food.
O most kind! O gracious One,
Sweetest Jesu, Mary's Son!

Who in the same night that He was betrayed took Bread; and when he had given thanks, He brake It and gave It to His disciples saying: Take, eat; THIS IS MY BODY, which is given for you: Do this in remembrance of me.

Likewise after Supper He took the Cup; and, when He had given thanks He gave it to them, saying, Drink ye all of this; for THIS IS MY BLOOD of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me Amen.

THE INSTRUCTION.

In the solemn silence which follows the Act of Consecration, the thought that you are in the immediate presence of your Lord, must banish every other, and in stillness and awe use some such devotions as the following:

Behold the Lamb of God which taketh away the sins of the world.

Lamb of God, who takest away the sins of the world, have mercy upon me.

Lamb of God, who takest away the sins of the world, grant me Thy peace.

Jesu, spotless victim, I adore Thee, really though invisibly present under the form of Bread and Wine.

I humble myself before Thee, Holy Saviour, for I am sinful—I am unworthy to be so near Thee, yea in Thy very presence. My sins deserve punishment; but I am near the Friend of Sinners—the Hope of the Contrite—the Healer of the Broken Hearted—the Consoler of the Afflicted. I cannot turn away from Thee, Holy Saviour, for without Thee I must perish. Oh deepen my sorrow for sin; cleanse and purify my heart from the stains of sins, by the Sacra-

ment of Thy love, and accept this all Holy Sacrifice as a propitiation and *satisfaction* for the sins I have committed, the good I have left undone, and the punishment I have deserved. Who livest and reigneth with the Father and the Holy Spirit, one God, world without end. Amen.

After the Communion of the Priest, the time for private devotion is limited, according to the number of the communicants. It is often but a few moments, therefore let the thought that the Master is come and calls for you, be reverently cherished; rise up calmly and quietly, and go to meet Him at His altar throne with some such prayer as the following on your lips :—

O blessed Jesus I am not worthy to come unto Thee. Even the very heavens are not pure in Thy sight; how then can I come into Thy presence. And yet Thou callest me gracious Lord, and biddest me to this rich banquet of Thy love. I will not, dare refuse, I accept Thy loving call, and I come trusting only in Thy great Mercy to receive and to bless me.

As you kneel down to receive the Blessed Sacrament, say—

Lord, I am not worthy that Thou shouldest

come to me, but speak the word only and Thy Servant shalt be healed. I will receive the Bread of Heaven, and will call upon the name of the Lord.

Receive it in the *palm* of your right hand with your left under it, and be most careful that not a crumb falls, or is left unconsumed.

When the Priest comes to you with the Chalice, say—

I will receive the Cup of Salvation, and will call upon the name of the Lord.

If the Priest *gives* you the Chalice, receive it carefully with both hands; but if not, do not touch it, but raise and keep your head up, so that he may more conveniently place it to your lips and communicate to you. After you have received it, say—

Thanks be unto God for His unspeakable gift

As soon as the person next to you has received the blessed Sacrament, return quietly to your seat. Remain for a few moments in fixed, calm recollection of the great and mysterious gift you have received, and while others are communicating, let your prayer be one earnest devout thanksgiving for the underserved mercy you have received.

Oh, blessed Lord! my Saviour and my God, hast Thou indeed come to dwell in my heart and to fill it with Thine own most sweet presence? Yes, I firmly believe that I possess Thee, and that Thou art mine. Oh make me Thine; Thine only, Thine wholly, Thine for evermore. O my God, my Saviour, Thou hast not come into my heart only to behold its sinfulness and need, but Thou art come to help, to save, and to sanctify me. O make me fit to receive the blessings Thou art come to bestow. Let me not receive Thee in vain; but let my soul feel the sweetness of Thy presence, and being drawn by Thy love, enable me to seek Thee ever more and more, and find that Thou art the joy of my heart and my portion for ever. Thou art the Physician of my Soul. Oh heal me by Thy Sacred Blood.

Thou art the Good Shepherd, who hast laid down Thy life for Thy sheep. Behold, Lord, I am Thy sheep that was lost, and yet Thou hast condescended to feed me with Thy Body and Blood. What canst Thou deny me who hast given me Thyself? Guide Thou me and bring me to the happy pastures of eternal life. Thou art the true Light. O enlighten my eyes that I may *never* sleep in death.

O, King of Heaven and earth, rich in mercy, behold I am poor and needy. Thou knowest what I stand most in need of. Thou alone canst help me. Be Thou my helper and defender. Thou art the Lamb of God Who takest away the sins of the world. Oh! take away from me whatever may hurt me, and be displeasing to Thee, and give me what Thou knowest to be best and needful for me.

O, my God and my All, may Thy love so dwell within my heart that I may die to the world for love of Thee, who died upon the cross for love of me.

A PRAYER OF ST. IGNATIUS, "ANIMA CHRISTI."

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water out of the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Thy wounds, hide me.
Suffer me not to be separated from Thee.
From the malignant enemy, defend me.
At the hour of my death, call me.
And bid me come unto Thee;
That with Thy saints I may praise Thee
For all Eternity.—Amen.

H

As soon as all have received communion, the Priest says the Lord's Prayer which you should repeat aloud.

Then follows one of the two following prayers.

The first asks God to accept the sacrifice just offered which you can join in, whether you have received or not: the second is a thanksgiving for Holy Communion, to be used only by those who have just received it.

THE THANKSGIVING.

Our Father, etc.

O Lord and heavenly Father, we Thy humble servants entirely desire Thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching Thee to grant that by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy Whole Church may obtain remission of our sins, and all other benefits of His Passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee that we, who are partakers of this Holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service, not weighing our merits but pardoning our offences, through Jesus Christ Our Lord, by Whom and with Whom in the Unity of the Holy Ghost, all honor and glory be unto Thee, O Father Almighty, world without end. Amen.

Or This

Almighty and everlasting God, we most heartily thank Thee for that Thou dost vouchsafe to feed us, who have duly received these Holy Mysteries with the Spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the Mystical Body of Thy Son, which is the blessed company of all faithful people, and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O Heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with Thee and the Holy Spirit, be all honour and glory, world without end. Amen.

THE INSTRUCTION.

This glorious Hymn of Praise is sung at a High Service. You must therefore stand up and join in it.

At a low celebration it is generally only said aloud, and then it is better to remain kneeling.

Prostrate in spirit before Thy throne, O Lord, I adore Thy awful Majesty, and entreat Thee to accept this my sacrifice of praise and thanksgiving, while I would join with the heavenly host in proclaiming that Thou art Holy, Holy, Holy, and that worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing for ever and ever. Amen.

Humbly bow your head to receive the final blessing, and remain kneeling till the *Priest leaves the* Altar.

GLORIA IN EXCELSIS.

Glory be to God on high, and on earth peace, goodwill towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, Heavenly King, God the Father, Almighty. O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world ,have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For Thou only art Holy, Thou only art the Lord ; Thou only, O Christ, with the Holy Ghost, art most high in the Glory of God the Father. Amen.

THE BLESSING.

The Peace of God, which passeth all understanding keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ, our Lord ; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

PRAYER.

O most merciful Lord, who hast not disdained to receive us miserable sinners, even at this solemn hour, into Thy presence to glorify and praise Thee; forgive me all the failings which have come upon me in this very time of prayer, and grant that this Holy Sacrifice, which I though unworthy, have joined in offering up in Thy sight, be accepted by Thy divine Majesty, and through Thy mercy may it plead the pardon of me and all for whom It has been offered, through Jesus Christ, our Lord. Amen.

PREPARATORY PRAYERS

TO BE USED IF POSSIBLE IN CHURCH

BEFORE THE SERVICE COMMENCES.

✠ In the Name of the Father, &c.

Place yourself in the presence of God.

O Almighty and Eternal God, whose Majesty fills heaven and earth, I firmly believe that Thou art present, and that Thy all-seeing Eye is upon me; I desire to adore Thee with all the powers of my soul and body: I desire to join my voice with all Thy Blessed Saints and Angels, and to praise and glorify Thee for ever and ever.

Direction of the Intention.

O Heavenly Father, I Thy unworthy servant presume to appear before Thee this day, and desire to join in offering up this

Holy Sacrifice. O my God, I offer it in union with the Sacrifice of the Cross—for the honour and glory of Thy Divine Majesty, in remembrance of the sacred life and passion of Thy Son—in thanksgiving for all Thy gifts and graces — for the pardon, absolution, and remission of my sins, and of those for whom I pray [ ]* and lastly, O Lord God, I offer it for obtaining those gifts and graces which Thou knowest to be needful for me [ ]† Grant also O merciful God rest and refreshment to all who have departed this life in Thy true faith and fear; and grant that we together with them, may reign with Christ in Thy everlasting kingdom. Amen.

Act of Faith.

I firmly believe there is one God, and that in this one God there are three Persons, the Father, the Son, and the Holy Ghost: that the Son took to Himself the nature of

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* Here mention by name those who need your prayers.

† Here mention the request you have determined *beforehand* to make. See Introduction, page iv.

man from the Virgin Mary's womb, by the power of the Holy Ghost, and that in this our human nature He was crucified and died for us; that afterwards He rose again and ascended into heaven, from thence He shall come to repay the just everlasting glory, and the wicked everlasting punishment. Moreover, I believe whatsover else the Catholic Church proposes to be believed, and this because, God, who is the Sovereign Truth, who can neither deceive nor be deceived, has revealed all these things to His Church.

Act of Hope.

O my God, relying on Thy Almighty power, and Thy Infinite mercy and goodness, and because Thou art faithful to Thy promises, I trust in Thee that Thou will grant me forgiveness of my sins, through the merits of Jesus Christ Thy Son, and that Thou wilt give me the assistance of Thy grace, with which I may labour to continue to the end, in the diligent exercise of all good works, and may deserve to obtain the glory which Thou hast promised in heaven.

Act of Love.

O Lord, my God, I love Thee with my whole heart, and above all things, because Thou O God art the Sovereign good, and for Thine own Infinite perfections art most worthy of all love, and for Thy sake I also love my neighbour as myself.

Act of Contrition.

O my God, Who art Infinitely good and and always hatest sin, I beg pardon from my heart, for all my offences against Thee, I detest them all and am heartily sorry for them, because they offend Thy Infinite goodness, and I firmly resolve by the help of Thy grace, never more to offend Thee and carefully to avoid the occasions of sin.

Prayer for Grace.

O most Blessed Lord Jesus, who makest the poor in spirit to be rich in grace, come Thou unto me and fill me with the sevenfold gifts of the Holy Ghost, the comforter, that I may worthily and devoutly draw near to Thy Holy Altar; and that I may *have* grace to honor this great mystery

Do thou, O Lord, stir up my affections unite my heart unto Thee; guide Thou the faculties of my soul, memory, intellect, and will, and whatever is wanting in me, do Thou graciously supply, that my faith in Thee may become more strong; that my in hope Thy goodness may be increased, and that love to Thee and my neighbour, once kindled in my soul, after tasting this heavenly Manna, may never decay.

Act or Desire.

In this Sacrament, sweet Jesus,
  Thou dost give Thy flesh and blood,
With Thy soul and Godhead also,
  As our own most precious food.

Yes, dear Jesus, I believe it.
  And Thy presence I adore,
And with all my heart I love Thee;
  Make me love Thee more and more.

Come, sweet Jesus, in Thy mercy,
  Give Thy flesh and blood to me;
Come to me, O dearest Jesus,
  Come, my soul's true light to be.

Come, that I may live for ever,
  Thou in me and I in Thee;
Living thus, I shall not perish,
  But shall live eternally.

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